

The Woman's Column.

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The Woman's Column.

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ENGLAND AND THE TURK.

BY WILLIAM WATSON.

What profits it, O England, to prevail
In camp and mart and council, and bestrew
With sovereign argosies the subject blue,
And wrest thy tribute from each golden gale,
If, in thy strongholds, thou canst hear the wail
Of maidens martyred by the turbaned crew
Whose tenderest mercy was the sword that slew,
And lift no hand to wield the purging flail?
We deemed of old thou heldst a charge from
Him
Who watches, girdled by his seraphim,
To smite the wronger with thy destined rod.
Wait'st thou his sign? Enough, the sleepless
cry
Of virgin souls for vengeance, and on high
The gathering blackness of the frown of God.

DR. PARKHURST ON EDUCATION.

Good, wrong-headed Dr. Parkhurst, in his blind zeal for the suppression of the "New Woman," has at last gone to a length which will bring the conservatives as well as the radicals down upon him. In his latest article in the *Ladies' Home Journal*, he propounds the idea that no men ought to be allowed to teach in women's colleges, or, as he prefers to call them, "female" colleges. But the men want the positions and the pay; moreover, the anti-woman party generally hold that men are much superior to women as professors; and Mrs. Caroline F. Corbin, the leader of the Chicago remonstrants, published a year or two ago a protest against allowing a woman even to be principal of a primary school. Dr. Parkhurst also repudiates with horror the idea that a woman's college should turn out "scholarly women"; and thereby he will bring down upon himself the wrath of all the semi-progressive party who believe in the higher education though they do not yet believe in suffrage.

It is much more important that our young men and women should grow up good than that they should grow up learned. Dr. Parkhurst is right in saying that the prime object of a college should be to develop manliness and womanliness. But by this he does not mean the wisdom and goodness which constitute manliness in a man and womanliness in a woman. He means masculinity and femininity; and his idea seems to be that the chief aim of a college should be to intensify the mental and moral differences between the sexes. Of course this is preposterous. Wendell Phillips said, "Let education

form the rational and moral being, and nature will take care of the woman." Experience has abundantly proved that the best results in character are produced where students are educated by teachers of both sexes, wise and good men and women, who themselves possess the high ideals they inculcate. Education by women alone or by men alone is one-sided. Most people have found this out as regards girls. Sooner or later they will find it out as regards boys also.

A RED LETTER DAY.

Under the heading "A Red Letter Day for Woman Suffrage," *Zion's Herald* says:

The friends of this cause will not soon forget April 18. For on that day the Rhode Island Senate committee on special legislation reported back a bill granting the right of suffrage to women on all questions that can legally come before town, ward, or district meetings. On the same day in Salt Lake City a motion in the Constitutional Convention to reconsider the clause adopting woman suffrage was killed by a decisive majority, thus finally disposing of the matter. More important than all, however, on the same day the New York Senate, by a vote of 20 to 5, passed a resolution which proposes to submit to the vote of the people of that State a constitutional amendment giving to women the right of suffrage. The same resolution had passed the Assembly by a large majority. This triple victory on a single day will inspire with fresh courage the champions of this reform.

A GOOD WORD FROM COLORADO.

Rev. A. B. Hyde, D. D., writes from Colorado to the *Pittsburg Christian Advocate*:

Woman suffrage is working well. Many a town is clear of saloons by women's votes, and they mean to maintain the clearance. A large Good Government Club, of the best women in Denver, has, under lead of Chancellor McDowell, studied politics, chiefly municipal, and intend to frame us to "a city four-square." Their influence has already caused the dominant party to name for office its best men, and the governor has put on the police commission three men (two Methodists) who take up their work as meaning that the city shall be orderly.

Our General Assembly, too, feels the beneficent influence of woman suffrage, and we, allowing for human frailty, do not blush for its industry, honesty or patriotism. In the lower House are three women, and their work is creditable. Mrs. Holly, the foremost, has framed and carried through her House the first bill ever drawn and managed by a woman—a humane and righteous law, raising the "age of consent."

Our State Superintendent of Education, Mrs. Peavey, has women only as her clerks, and nobody complains that her work is not well done. Indeed, she is credited with having found in her office such a task as a good housewife often finds on removal to a house just vacated. So Colorado is happier and more hopeful for its women being citizens. We are

confident that the question we have settled must come to a hearing in all States. Some modern usages and employments may unpleasantly affect woman's air and bearing, but the suffrage does not; here, at least, we see no signs of it.

Ten women have been appointed on the list of census enumerators in Boston.

LADY HENRY SOMERSET is busy with preparations for the celebration of her son's coming of age.

MRS. J. K. BARNEY, "the Prison Evangelist," arrived at her home in Providence, R. I., after nearly six months' absence in England, where she is greatly beloved and called the "Elizabeth Fry of America."

MISS ANNIE HOYT, of Hillsboro, O., has carried off the Faculty gold medal of the Pulte Medical College in Cincinnati with marks 99 9-13 out of a possible 100. At the annual reunion of the Alumni Association of the college in the Scottish Rite Cathedral, Miss Hoyt responded to the toast "The Class of 1895."

In the New York Legislature, the concurrent resolution amending the Constitution so as to allow women to vote was repassed by the Assembly April 30, there having been errors in the former one. The vote was 18 to 3. Evidently the Legislature means to stand by its position on equal suffrage.

MISS GRACE CHISHOLM, an English woman, has just taken the degree of philosophy at the University of Gottingen, with the express permission of the Prussian Minister of Education. This is the first degree ever taken by a woman at Gottingen since it became a university. The Emperor has hitherto opposed the admission of ladies to the imperial universities, and it is supposed that the conferring of the degree upon Miss Chisholm indicates a change of policy in regard to the higher education of women.

MISS JANE ADDAMS, of Hull House, Chicago, will in the future wear the official star of the city department of public works. She has been appointed garbage inspector in the Nineteenth Ward by Commissioner Kent. Miss Addams has for some years been an active worker in the cause of municipal reform, and has taken a prominent part in the politics of city, county and State. Last year, in addition to her duties as superintendent of the Hull House, she was active in the work of the Civic Federation, and served that organization as garbage inspector in the same ward that she has now been appointed to look after by the city. A few weeks ago, when the annual contract-letting for the cleaning of streets and the removal of garbage was to be awarded, she was among the bidders for the contract in the Nineteenth Ward. Her bid was not accepted, but she will now be inspector over the contractor who beat her for the job.

AN ORIENTAL VIEW OF THE WOMAN QUESTION.

M. Mamourian, the founder and editor of *Arevelian Mamoul* (the *Oriental Press*), an Armenian magazine published in Smyrna, has lately written a curious editorial, called out by a volume of poems published by a young Armenian lady in Constantinople. Mr. Mamourian is a literary man of distinction among his countrymen. He delivers himself as follows, in an editorial entitled "Men and Women":

From the day when woman realized that she could compete with man in various careers of life, a disagreeable and ungraceful phenomenon appeared—a phenomenon which is not very promising for the future. Woman has scarcely left the threshold of her home and begun to meddle with the affairs of the world, and already, holding her head high, she not only challenges man, but causes much bitterness in life. Woman is the aggressor now, while man has taken a defensive position as impotent and guilty. And this is one significant result of modern civilization. To-day women writers, through their recently developed intellectual powers, are trying to demonstrate in various branches of authorship that man is a pitiable creature. Some think that he is the illegitimate offspring of the ages, and that it was only to preserve this false position and fame that he denied mental instruction to women. But a new woman writer maintains that if nature had not created woman full of desire and love, she would, by the power of her will and behavior, be able to banish man into some remote corner of the universe, just as the humble races of the past, being persecuted and beaten, retreated before their superiors in strength. But this assumption is extreme.

Not having seen the volume of poems which called out this attack, we cannot judge how far Mr. Mamourian's criticism is justified. If his account of the views set forth in the book is correct, the authoress would certainly seem to be an extremist, and to have propounded some quite indefensible propositions. But, if so, is it an unexampled phenomenon, or one which bodes disaster for the future? Ever since men began to write, there have been some men who have written disagreeable and bitter things about women, and have discharged "arrows of indignation" against the feminine sex in general. It is to be expected that some women writers will fall into a similar fault; nor does it bode any particular disaster ahead. A man who hates women has always been an exception, and a woman who hates men will always be an exception likewise.

Moreover, in judging the women who write unfair and bitter things about men, it must be remembered how great the provocation has been, and to some extent still is, especially in the Orient. Regarded in the abstract, nothing can be more execrably unjust than the way in which women have been treated. Regarded in view of all the circumstances, nothing can be more natural, more inevitable, and therefore, one may say, more pardonable. Remembering the slowness with which the human race has emerged from barbarism, and remembering the general tendency to abuse unlimited power—a tendency which is characteristic of human nature as a whole, not of male

human nature alone—we can hardly doubt that if women had been the stronger, they would have imprisoned men in zenanas out of jealousy, and would have imposed all sorts of unjust restraints and limitations upon them; and it would doubtless have taken centuries to convince them that men would be not only stronger and happier human beings, but better husbands and fathers, if they were allowed education and freedom, and the full development of their faculties. Mr. Mamourian is justified when he says:

If men in olden times abused their strength, it was because the powerful, who were at the same time fallible mortals, could not do otherwise. Now, if women, who are gradually attaining power, desire to use that power wisely, they ought to take a lesson from the ancients, and not abuse their strength. It is not a great benefit to women if they continually cast arrows of indignation at men, neither do men improve or better the female nature by being too forgiving. Woman is bound to have the consciousness of her new duties and responsibilities. As a man may be a distinguished scholar and at the same time a fool, so may a woman be also.

It is a little odd, however, to find anyone, and especially an Oriental writer, putting in a plea to women not to abuse their intellectual strength. The time is yet far distant, if indeed it is ever destined to come, when women will need to be warned against abusing their intellectual power over men. The power that women do need to be warned against abusing is their power of appealing to men's emotions; and the better educated a woman is, the more intellectual resources she has within herself, the less likely she is to find her amusement in playing upon men's feelings. The empty-headed society girl is much more apt to be a flirt than the college graduate. This is a fact of observation. The old hymn says:

"Satan finds some mischief still
For idle hands to do."

It is just as true of idle brains.

Mr. Mamourian continues:

It is easier to strengthen the intellect than the moral character. Consequently it is not possible to say that women will become the highest models of character simply because the doors of the highest educational institutions are now open to them. In all probability, the educational methods intended for men, when applied to women, will spoil those beautiful natural qualities that form the grace and glory of the female sex.

Fifty years ago, or even twenty-five, that opinion prevailed very generally in England and America. Experience has now largely convinced the intelligent classes of our people that it was a mistake. Anyone who should attend the commencement exercises at Wellesley College—anyone who, like the present writer, has had the opportunity to see a good deal of college girls, both during their college course and in after life—would find that it is an error to suppose education spoils their womanly qualities. It makes them more and not less fitted to be useful in after life. On this point the present Catholicos of the Armenian Church has written wisely and well. In his book, "The Family of Paradise," he says:

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Married Women
IN MASSACHUSETTS

By GEORGE A. O. ERNST.

Published by the Massachusetts Woman Suffrage Association. Price in paper, 30 cents; in cloth, 50 cents. Copies may be had at the office of the WOMAN'S JOURNAL, 3 Park St., Boston, or will be mailed to any address upon receipt of price. ORDER NOW.

is the remedy, so that its members may live at peace and united in love? The new world teaches that the only remedy is to give a complete education to human beings; not a one-sided education, that shall enlighten one-half of humanity and leave the other half blind, poor, enslaved and imbecile. I wish to emphasize that I mean the giving of education to both sexes, without any distinction. . . . Our future depends upon the right and appropriate education of the female sex. When the right to new freedom removed the veil of reverence from the heads of women, it became necessary that their modest foreheads should be veiled by a true and enlightened education. If the old veil was considered a shadow, let the women now open their eyes through a veil of light, and see the world. It is necessary to cultivate their minds and souls, and to leave them free, that they may become strong and be able to walk in freedom without stumbling or going astray, in order that well-educated mothers may shape the new family and the new life of the Armenian nation.

Mr. Mamourian continues:

Perhaps the intellectual difference between men and women is not so perceptible as it is often thought to be, but these differences always exist, and it is profitable for the human race that these feminine gifts should be strengthened rather than belittled.

Some people still think that, because men and women are intellectually different, they must receive different intellectual food. Col. Higginson says this is as foolish as it would be to think that, because boys and girls are physically different, they must receive different physical food; that, since boys are fed upon meat and potatoes, girls ought to be fed upon something else. Brothers and sisters sit together around the family table and partake of the same dinner, and they grow strong and well nourished, without losing their masculine and feminine characteristics. It is the same with the intellectual feast.

Mr. Mamourian continues:

If the human race is to live and civilization is to advance, the relations between men and women must not be hostile. Men and women were not made to contend with each other for the advantages of life, but to render each other mutual help for the enjoyment of these advantages.

This is true, in the abstract. And it is true of the relations between man and man, as well as of those between men and women. In an ideal state of society, co-operation would be the principle in all departments of life, instead of competition. But in the present state of things, competition is inevitable. If a woman has to earn her living, whether she tries to earn money by writing poems or by taking in washing, she competes with some man; if by poems, with the male author who wants to sell his poems; if by washing, with the industrious Chinaman, who wants to do the laundry-work himself. The woman worker has a right to a fair field, and to earn her living by any honest work of which she is capable.

Mr. Mamourian continues:

The "sweet love" sung by the poet was given to men and women as a compensation for perfect relations, and if that love as a guide fail us, it is necessary to ask whether the application of other means tends to gain that compensation or to sacrifice it. The gain is more to be desired than the sacrifice.

Love is not likely to fail out of the world until there is some very radical change in human nature. In spite of error and injustice, in spite of competition, in spite of occasional man-haters and occasional woman-haters, men and women in the mass have always been on friendly terms with each other, and will probably be more and more so as they come to understand each other better, and as error and injustice are gradually weeded out. "Perfect relations" are promoted, not hindered, by education and enlightenment.

With Mr. Mamourian's closing words, all will agree:

Assuredly, in the present century, man is obliged to try to prove himself a higher and more perfect type of humanity than he now is. The recently refined womanhood of the century invites man to walk in life's path with a grander and nobler independence, and to understand and fully admit that woman is his better half, and not the shadow of himself—not the reflection of his personal glory or the servant of his pleasure, but a divine consort to whom is given the proper vigor and talent to interpret the truth and make life beautiful.

A. S. B.

THE LIVERMORE GOLDEN WEDDING.

Mr. and Mrs. Livermore will observe the fiftieth anniversary of their marriage on Monday afternoon, May 6. They will receive their friends at their home, 21 West Emerson Street, Melrose, five minutes' walk from the station, from 2 to 6 P. M.

JAPANESE WOMEN.

Sir Edward Arnold, in the *Sunday Herald*, says:

The Japanese are a noble people. The women of Japan are better than the men, and they are the nation's power. Like your little North American animal, the ermine, they are ever white, no matter how life places them. They will not soil. They are model, modest and upright. It is the women who govern in Japan, despite the infernal laws with which they are surrounded. They will make Japan into a magnificent nation. One of the finest men in Japan is the Empress. The religion of the nation lives in the women. They preserve its piety. It is the women who keep up the marvellous family love of the Japanese. They care for the aged with a tenderness of which we can have but slight conception. They mourn for the dead with a sympathetic grief and lofty sentiment of loss, which mean the very highest heart development.

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Why the W. C. T. U. Seeks the Ballot, Mary B. Willard.

Ballot for the Home, by Frances E. Willard. Song Leaflet.

Woman Suffrage in Wyoming.

More Facts from Wyoming.

Wyoming Speaks for Herself.

Objections to Woman Suffrage Answered, by Henry B. Blackwell.

The Nonsense of It, by T. Wentworth Higginson.

The Bible for Woman Suffrage, by Rev. J. W. Bashford.

Clergymen for Woman Suffrage.

Municipal Suffrage for Women, by Ednah D. Cheney.

Municipal Suffrage for Women, No. 2, by Ednah D. Cheney.

Woman's Rights Fables, by Lillie Devereux Blake.

Prepare for Suffrage, by Orra Langhorne.

How to Organize a Suffrage Association, by Mary E. Holmes.

Prof. Carruth on Suffrage.

A Duty of Women, by Frances Power Cobbe.

The Elective Franchise, by leading Suffragists Henry Ward Beecher on Woman Suffrage.

Woman Suffrage Man's Right, by Henry Ward Beecher.

Independence Day for Women.

How to Win Woman Suffrage, by Henry B. Blackwell.

Twelve Reasons Why Women Want to Vote, by Alice Stone Blackwell.

Straight Lines or Oblique Lines, by T. W. Higginson.

Woman Suffrage and Municipal Reform, by Henry B. Blackwell.

Value of the Workingwoman to the State, by Harriette A. Keyser.

DOUBLE LEAFLETS.

No Distinction of Sex in the Right to Vote, by the Hon. John D. Long.

Mrs. Livermore on Equal Rights.

Plain Words on a Forbidden Subject, by Eliza Sproat Turner.

How Women Voted in Colorado, by Hon. Jas. S. Clarkson,

Freedom for Women, by Wendell Phillips.

Equal Rights for Women, by George William Curtis.

The Gains of Forty Years, by Lucy Stone.

Fair Play for Women, by George Wm. Curtis. Lucy Stone, by Alice Stone Blackwell.

Woman Suffrage, by Rev. James Freeman Clarke.

The Woman's Vote in Kansas.

Women and the State, by Geo. F. Hoar.

Dr. Gregg on Equal Rights.

Mrs. Wallace on Equal Suffrage.

The Star in the West, by Virginia D. Young.

Suggestions of a Line of Study.

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Woman's Column.

NEW YORK AND BOSTON, MAY 4, 1895.

HENRY B. BLACKWELL.

As announced in our last issue, the senior editor of the *Woman's Journal* completes to-day his seventieth year, and his friends will celebrate the event by a dinner in his honor at the Copley Square Hotel. We take pleasure in presenting the portrait of the Bayard of our cause in this number, and are obliged to usurp, for the moment, the editorial chair in order to do so, since Mr. Blackwell's well-known modesty has made him reluctant to do even this much. Always ignoring himself, his single thought has been to advance the cause to which he formally dedicated himself forty years ago—for Henry B. Blackwell and Lucy Stone were married May 1, 1855—and nothing could be more characteristic than his letter accepting to-day's honors for the sake of emphasizing "the value of the reform for which we are contending." As Whittier wrote of Samuel E. Sewall, so we may say of our devoted friend and leader—

"And never woman in her suffering saw
A helper, tender, true, and brave as he;
Lifting her burden of unrighteous law,
He shames the boast of ancient chivalry."

F. J. G.

THE PHYSICAL FORCE ARGUMENT.

Miss M'Intyre says:

The suffragists claim that women are taxed without representation. Those advancing this argument exhibit their entire lack of understanding of the theories of taxation and suffrage, and prove that they, at least, are not yet ready to enter intelligently into politics.

"Those advancing this argument" include Abraham Lincoln, George William Curtis, and other statesmen deservedly esteemed. It seems a little presumptuous for Miss M'Intyre to say that such men have proved themselves unable to "enter intelligently into politics." Of course the sneer was meant to apply only to women who use this argument; but since these women find themselves in company with many of the most distinguished men America has yet produced, they can afford to bear it with equanimity.

Miss M'Intyre proceeds to what she regards as the fundamental argument:

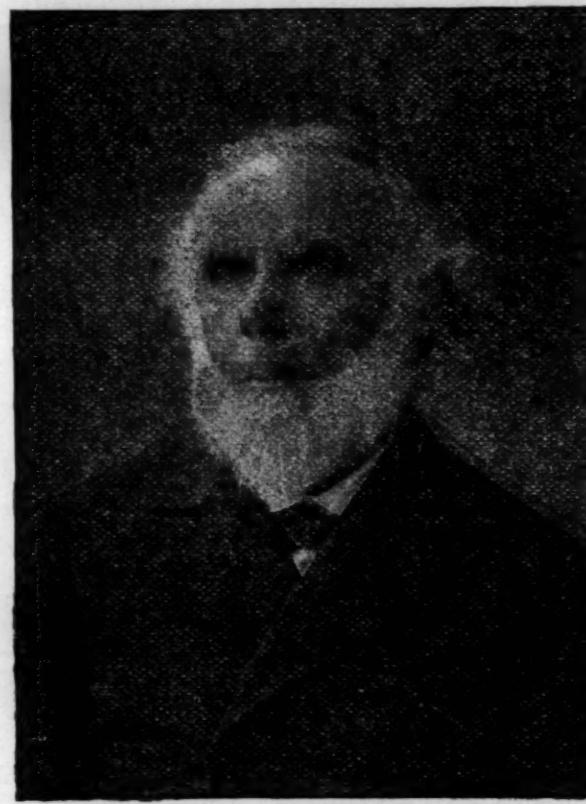
We have founded our government on manhood suffrage, not because our male citizens own more or less property, or any property at all, but because they are men; because behind the law must be the power of enforcing it. Without sufficient force to compel respect and observance, laws would be dead letters. To make laws that cannot be enforced is to bring a government into ridicule and contempt, and to invite anarchy. The insuperable objection to woman suffrage is fundamental and functional, and Nature alone is responsible for it, since she has created man combatant and woman non-combatant.

If this theory were correct, all men who can fight would be admitted to the ballot box, and all men who cannot fight would be excluded. But the theory has not a vestige of foundation, either in history, or in the practice of other nations, or in our own. In Massachusetts to-day thousands of able-bodied men are excluded

from suffrage because they cannot read and write. Tens of thousands who are not able-bodied vote at every election. In most European nations, the majority of the men who can fight are not admitted to vote. In our own country, suffrage has at different times been conditioned upon property, intelligence, moral character, in some cases even upon religious opinions and church membership; but never upon the ability to bear arms.

By a kind of comic fatality, this argument that women must not vote because they cannot fight is especially apt to be used by men who could not fight them-

large classes of men who are regarded as unable to fight, and are legally exempt from military service, and who are nevertheless allowed to vote. All men over forty-five years of age are exempt from military service. So are all who are not physically robust. The U. S. Military Statistics taken at the time of our last war show that a large majority of the lawyers, ministers and editors examined for military service were found to be physically disqualified. Of unskilled laborers, on the other hand, only a very small fraction were found disqualified. Since professional men as a class cannot



HENRY B. BLACKWELL.

Born May 4, 1825.

selves. Some peaceable, venerable old clergyman comes up and makes this objection before the Legislative committee; or some corpulent elderly physician, who would expire under a forced march of five miles. I have even had this objection made to me by a man who had been stone blind ever since he was three years old. He voted at every election, but he was fully convinced that a woman ought not to be permitted to vote, because she could not shoulder a musket in time of war.

If no one were allowed to help choose the law-makers except those who can help to enforce the laws, women could not complain of being ruled out along with other non-combatants. But so long as the old, the infirm, the halt, the lame and the blind are freely admitted to vote, some better reason must be found for excluding women than the fact that they do not fight.

It may be said that we have to legislate for classes, not for individual exceptions; and that men as a class can fight, while women as a class cannot. But there are

fight, while unskilled laborers can, does it follow that suffrage should be taken away from professional men and be limited to unskilled laborers?

Besides, it is not true that we do not legislate for exceptions. Men as a class are of sound mind; men as a class are unconvicted of crime; men as a class are able to read and write. But when a man is an exception, in anything that is regarded as essential to suffrage, he is treated as an exception, and is forbidden to vote.

Either the ability to fight is a necessary qualification for suffrage, or it is not. If it is, the men who lack it ought to be excluded. If it is not, the lack of it is no reason for excluding women. There is no escape from this conclusion.

As the physical force argument is regarded as of fundamental importance by the opponents of equal rights for women, we shall give some further consideration to it next week, with especial reference to the predicted difficulties in law-enforcement.

A. S. B.

MEN WHO DO NOT WANT TO VOTE.

The proposed formation of an anti-male suffrage club in Boston will, if the project proves successful, fill a long-felt want. There is ample material in this great and cultured city. No intelligent observer can doubt the existence here of many hundreds, even thousands of men who regard the suffrage as a nuisance, a bore, a burden, an impertinence. They would cheerfully subscribe to the language used by a New York association of citizens who do not want to vote, as reported in a news despatch published last Monday, changing but a single word, substituting "men" for "women," thus: "They regard suffrage forced upon men as a mistake in political expediency, difficult if not impossible to rectify," a thing "unasked and undesirable." Indeed, these anti-male suffrage men find themselves in hearty accord with pretty much all the arguments put forth so glibly and gracefully on the suffrage subject by that not very numerous but very vocal body of citizens who have lately, in various localities, been so diligent in assuring the public that they do not want to vote; and that, therefore, a great many other citizens who do want to ought not to be permitted to vote.

The chief argument, of course, is that suffrage is not a natural right, much less a duty, but merely a privilege bestowed by something or somebody—precisely by what or whom they do not seem to be able to tell very clearly—and so, to be sure, no one who is deprived of the ballot has any just cause of complaint, and no one who enjoys the blessings of the city, the state or the nation is under any moral obligation to do anything, except pay taxes toward the proper management and maintenance of good government.

Then the other arguments of the anti-male suffrage club will come in, one after another, in their customary form, such as these: If only good and wise men were to have the suffrage, it might not be so objectionable, but bad and foolish men will have it too, and the number of bad and foolish men is larger than the number of good and wise men; therefore the total result of male suffrage must be evil. Besides, as a rule, good men will stay away from the polls in large numbers, while bad ones will vote early and often. This argument will be urged with special force by the members of the club, for they can always point in proof of the first half of the proposition to the fact that they themselves are in the habit of staying away from the polls. Further, man's sphere is business, professional life or sporting; for him to leave his proper sphere to dabble in the dirty pool of politics is to unsex himself, to become unmanly. If men only realized how much more attractive they are to women when measuring off dress goods behind the counter, wearing long hair and playing the piano, wielding a lawn tennis racquet, or even guiding the plow, than when depositing a folded sheet of paper in a ballot box, the world would soon cease to behold that unnatural monstrosity, the man who wants to vote. There are any number of additional arguments, equally con-

vincing and all ready to hand. They would fill a page of *The Advertiser*. Indeed, they would fill a volume. In fact, they would fill the Boston public library, and then overflow into Copley Square. There is, in short, or rather in long, no end to the arguments against allowing men to vote. The best of the matter is that they are all at hand, or rather at tongue, they can be repeated *ad libitum*, *ad infinitum*, *ad nauseam*. There is not the least necessity for making demands upon the gray matter of the brain in order to supply arguments against man suffrage. The less the gray matter is disturbed the more plentiful will the arguments be. Nothing in the world is wanted except to take the literature of the "remonstrants" against granting the right of self-government to half our fellow citizens, changing a noun or a pronoun here or there, and it will answer admirably for purposes of petition in favor of taking away the right of self-government from the other half.

We look forward hopefully to the organization of an anti-male suffrage club in this city. Boston is accustomed to lead in new movements. Other cities are waiting for our city to take the initiative. Among men in Boston who do not want to vote, as shown in multitudes of instances by actions which speak louder than words, and in not a few instances by words also, are gentlemen of wealth "family" and high social position, leading club men, ornaments of "exclusive" ball rooms, brilliant attendants at five o'clock teas, eminent citizens whose trousers are always accurately creased.

What could possibly be more logical than their argument that, because they do not want to vote, no other man ought to be allowed to do so?—*Boston Daily Advertiser*.

Dr. Ida Beaver, of Denver, has been appointed to succeed Mrs. Dr. Love on the Colorado State Board of Charities. She is a graduate of the Chicago College of Medicine.

Mrs. Bellamy Storer, the wife of Congressman Storer of Cincinnati, is said to have the most complete private pottery collection possessed by any woman. She was the originator of the Rockford Works in Cincinnati, and her pottery studio in Washington contains everything, from the clay mixtures for those works, which stand about in great jars, to the finest tools for the business. Mrs. Storer casts her own pieces, fires them in a beautiful kiln, decorates the clay in original designs, glazes and fires to a finish.

Mrs. Leland Stanford has sent Miss Anthony a free pass for herself and Miss Shaw over all the California railroads, and a check for four hundred dollars to pay the other expenses of their western trip. Miss Anthony spent last Sunday at Warren, O., with Mrs. Harriet Taylor Upton, and Monday night at Indianapolis with Mrs. May Wright Sewall. On Wednesday she reached St. Louis, where she was joined by Miss Shaw, and both attended the annual meeting of the Missouri W. S. A., on May 4. To-day Miss Anthony expected to be with her brother in Leavenworth, Kan., whence she will proceed westward.

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ARMENIA.

BY LOUIS P. CURTIS.

Armenia, O Armenia!

Will nations heed thy cry,
Or must thou feel the Moslem's steel
Till all thy people die?

Thy land, that once held Eden,
Where Adam wept to dwell,
The savage Turk by fearful work
Hath made it now a hell.

Here Noah's mighty mountain
Uplifts its ancient head,
And views a plain piled high with slain,
Armenia's martyred dead!

Where maidens, Christian maidens,
Knelt down to fiendish Kurds,
And on the air they breathed a prayer
We dare not frame in words.

A prayer that even Satan
Might listen to with pain,
As daughters fair with bosoms bare
Begged simply to be slain.

To woman's prayer was answered
A demon's mocking laugh,
And then the knife that ended life
Seemed kinder far by half.

O chivalry of England!
Of Europe! Of the earth!
Your swords should flash, your cannons crash
For human right and worth.

Ought Turkish tigers shepherd
This primal Christian fold,
And boast of crimes, unnumbered crimes,
Too awful to be told?

Wake, Lion-hearted Richard!
Shake off the clinging sod,
And once again lead England's men
Against these foes of God!

DISTINGUISHED TESTIMONY.

The *May Philanthropist* publishes a long list of eminent physicians in New York and elsewhere who have signed a declaration that a virtuous life is not in the least injurious to health. There is a prevalent idea, fostered by some unprincipled doctors, that unmarried men cannot live a chaste life without danger to their health. This counter-testimony from the very highest authorities is therefore of much value.

QUESTIONS AND ANSWERS.

The Florence, S. C., *Daily Times* devotes three columns to answering questions asked in a local paper by an individual signing himself "Zip." The answers are by a young South Carolina mother, who is associate editor of the *Times*, and is also the wife of the editor. The quality of the questions and answers may be judged by a few specimens:

"Would any sensible man want his wife and daughter to go to the polls and vote?"

There are many men who think they are "sensible," and who are considered so by others, who are willing and anxious to have their wives and daughters vote. The class of men who are in favor of suffrage is one great argument in its favor.

"Will any lady who does her duty to her home and family wish to go to the polls, and leave home affairs?"

"Will any lady who does her duty to her home and family," ever wish to go to church, concert, sewing society, visiting, or anywhere to "leave home affairs"? That is certainly one unanswerable argument against a woman's voting, she

would have to leave home for perhaps one hour, or less, and neglect her family!

"Does not a woman do her duty when she makes home attractive for her husband and sons?"

As far as it goes, she does; but who will say that society, church, and humanity have no claims on her time and attention? Unless she did do something outside her home, and mingle with the world in a measure, she would not be able to make it attractive for any one. She could not converse, because she would not be informed on any subject. She cannot give her children what she does not herself possess.

SOUTH CAROLINA SUFFRAGISTS.

The *Abbeville, S. C., Medium* says:

Recently the *Edgefield Chronicle* was surprised to find that Hon. W. H. Timmerman favors granting the franchise to women. Dr. Timmerman has long favored the doctrine of equal rights to all, and includes women in the all. On December 16, 1892, Dr. Timmerman voted in the Senate to submit the question to the people as an amendment to the constitution. Senators Abbott, Barton, Bigham, De-Schamp, Derham, Finley, Glenn, Hemp-hill, Magill, Sanders, Strait, Stribling and Verdier voted with him. All of these men are for justice and equal rights, and in 1892 had the foresight to perceive the only solution of the Southern question.

IT IS AN ANACHRONISM.

The *Aiken, S. C., Press and Reporter* devotes more than a column to a review of current objections. To the argument that bad women will vote, the following cogent reply is given:

A man is not required to have any moral qualification before he is allowed to vote. Suppose, then, we disfranchise all bad men and women, too, and allow only good people to vote. In that case you would find ninety men to every ten women ruled out. As it stands, the greatest loafer and the most besotted man can take a hand in the government of the country, when the most virtuous and intelligent women are not allowed to say how taxes are to be imposed or how the schools are to be conducted. The times are too enlightened for such a state of things to continue.

When women get to voting at all elections and for all candidates, the problem of street cleaning and proper sanitary care of cities will be solved, in addition to the causing of a decided improvement in the morals of candidates.—*Mansfield (O.) News*.

Conservatism pure and simple and for its own sake, i. e., without much free reasoning behind it, is bound to stick out of even the best and most advanced of men whose training and associations tend that way. In Dr. Parkhurst's articles about women in the *Ladies' Home Journal*, some things are said that are the product, not of the highest reasoning, but of pure Presbyterian conservatism. Paul is a long way ahead of some of us yet when he says, "There is neither male nor female," etc.—*Chicago Advance (Cong.)*.

The Yellow Ribbon Speaker.

Equal Rights Readings and Recitations, in Prose and Verse, compiled by REV. ANNA H. SHAW, ALICE STONE BLACKWELL, and LUCY B. ANTHONY. For sale at WOMAN'S JOURNAL Office, 3 Park St., Boston, Mass. Price, postpaid, 50 cents.

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"The best woman's paper in the United States, or in the world."—*Englishwoman's Review*.

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"It is so much the best of the woman suffrage papers that no comparison is possible."—Rev. Anna H. Shaw.

"It is able, genial and irreproachable—an armory of weapons to all who are battling for the rights of humanity."—Mary A. Livermore.

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"The WOMAN'S JOURNAL has long been my outlook upon the great and widening world of woman's work, worth and victory. It has no peer in this noble office and ministry. Its style is pure and its spirit exalted."—Frances E. Willard.

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"If any one wishes to be informed on the woman question, the WOMAN'S JOURNAL is the very best means, it is pure, healthful and interesting—a paper that any one ought to be glad to introduce into his family for its literary merit alone, even if he did not believe in suffrage. I subscribe for it for my own grand-daughters."—Mrs. Zerelda G. Wallace.

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To any Suffrage Association, W. C. T. U., or individual, getting up a club of 25 new subscribers to the WOMAN'S JOURNAL at \$1.50 each, the WOMAN'S JOURNAL will pay a cash premium of Twenty Dollars.

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HOSPITALITY DESIRED.

As the Woman Suffrage meetings to be held the last week in May (Anniversary Week) are under the auspices of the New England W. S. A., it is desirable to have as large delegations as possible from each of the New England States.

In order to encourage our friends to attend, will not the suffragists of Boston and vicinity offer to entertain at least one delegate each during the meetings?

Please write to this office as soon as possible.

H. E. T.

AGE OF PROTECTION.

Delaware is still wrestling with the problem of the age of protection. The law has been so far amended that it is now a misdemeanor for an adult of either sex to corrupt a minor under eighteen. To corrupt a girl under seven years old is a felony. But if the child is one day over seven years old, her alleged "consent" still reduces the offence from a felony to a misdemeanor, the penalty for which is comparatively slight.

In New Hampshire, the bill raising the age of protection for girls, which had been engineered through both houses of the Legislature with infinite pains by Mrs. Julia R. Carpenter of Concord and other good women, was vetoed by the Governor after the close of the session. Mrs. Carpenter writes to the *Philanthropist*: "The only thing is to try to get a better Governor two years from now, and renew the fight." The *Philanthropist* says editorially:

There ought not to be any doubt as to the future political fate of such a Governor, and of his prompt retirement to private life; nor would there be any if the women of New Hampshire were, as they should be, enfranchised upon equal terms with men.

Annie Trumbull Slosson's sketch, "Anna Malana," is reprinted from *Harper's Bazar* in a tasteful pamphlet of forty pages.

Sheriff Cameron, of London, Canada, has provided a woman to look after the comfort of women witnesses. This is an example to emulate.

The Woman Suffrage Amendment to the Rhode Island Constitution was discussed in the Senate on April 24, and was referred to the next Legislature.

Mrs. Estella Bachman Brokaw is secretary and treasurer of the Board of Directors of the Courier Publishing Company, which issues the *Single Tax Courier* at St. Louis.

Miss Henrietta Muller, of the London School Board, adopted a promising Hindoo boy during her recent visit to India. Her brother-in-law is educating him for the bar, and the intention is ultimately to send him to Parliament.

In Vineland, N. J., Mrs. Hannah Chard lately had her 106th birthday, surrounded by four generations of her descendants. With a cheerful smile and a pleasant word, "Aunt Hannah" welcomed each guest, and from many received presents. About ninety relatives were present. There are three sons, thirty-two grandchildren, eighty-two great-grandchildren and twelve great-great-grandchildren.

Mrs. Ella Lowery Mosley, editor of the Woman's Department of the Birmingham (Ala.) *Times*, has an excellent article in the issue of April 17, in reply to some "Anti-Suffrage Views" put forth in the woman's edition of the St. Louis *Christian Advocate*.

An interesting sketch of the Sherborn Prison for women is given in the *Woman's Signal* by Lady Henry Somerset, who describes her interview with the warden, during her recent visit to America. She says: "The wise and humane discipline by which the prisoners are governed has had surprising results. A spirit of emulation, self-respect and obedience has been aroused in some of the worst classes of women prisoners."

Miss Helen Morris Lewis and Miss E. U. Yates called out high commendations from the local press when they lectured for equal suffrage recently in the court house at Asheville, N. C. There was a large audience, and the mayor was among the speakers. The *Asheville Register* says: "Miss Lewis, representing the ideal Southern woman, being a native of South Carolina, and Miss Yates, a fine model of New England womanhood, are one in the great cause they so ably and worthily represent. These two devoted women should be called to speak in every town and city in the State. Those who heard their logical addresses certainly withdrew many of their inherited objections to equal rights for women."

The Humane Society of Massachusetts has presented its medal for bravery shown in saving life, to Jennie C. Campbell and Mary A. Driscoll of Boston, who on March 1, at great risk to themselves, rescued a little boy from being burned to death.

The *Prosperity* (S. C.) *Journal and Review* says:

It is easier for the opponents of woman suffrage to ridicule the meetings than it is to prove by arguments why they should not give the ballot to women.

Most of the ladies who voted Monday walked to the polls, although the day was cold and damp. Each year some women who have never voted before awake to a sense of their duty or responsibility, or the dignity of having their opinion respected and counted in a few minor matters of government, which, like all matters political, affect women equally with men, from the item of paying municipal taxes to that of suffering capital punishment.—*Lincoln* (Kan.) *Beacon*.

The statue to Emma Willard, to be erected by her old pupils on the grounds of the seminary that bears her name, in Troy, N. Y., will be unveiled May 16. Work is to be begun this week on the foundation. The sculptor has represented Mrs. Willard as she was in 1821, when, at the age of thirty-four, she founded the celebrated school. Singarily enough, the attire of the figure in the mode of seventy years ago is not much unlike the present revived styles. The wide sleeves and full skirts are almost exactly similar.

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